

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

The Christian Freeman.

A MONTHLY UNITARIAN JOURNAL.

DEVOTED TO RELIGIOUS, MORAL, AND SOCIAL PROGRESS.

No. 4.—VOL. XV.]

APRIL, 1871.

[PRICE 1½d.]

THE CHURCH OF HUMAN HELPFULNESS.

By GEORGE MACDONALD.

WE were somewhere near Leather-lane about one o'clock. Suddenly we came upon two tiny children, standing on the pavement, one on each side of the door of a public-house. They could not have been more than two and three. They were sobbing a little—not much. The tiny creatures stood there awfully awake in sleeping London, while even their own playmates were far off in the fairyland of dreams.

"This is the kind of thing," I said, "that makes me doubt whether there be a God in heaven."

"That is only because He is down here," answered Falconer, "taking such good care for us all that you can't see Him. There is not a gin-palace, or yet lower hell, in London, in which a man or woman can be out of God. The whole being love, there is nothing for you to set it against and judge it by. So you are driven to fancies."

The house was closed, but there was light above the door. We went up to the children, and spoke to them, but all we could make out was that mammie was in there. One of them could not speak at all. Falconer knocked at the door. A good-natured-looking Irish woman opened it a little way and peeped out.

"Here are two children crying at your door, ma'am," said Falconer.

"Och, the darlins! they want their mother."

"Do you know her, then?"

"True for you, and I do. She's a mighty decent woman in her way when the drink's out uv her, and very kind to the childher; but oncet she smells the dhrop o' gin' her head's gone entirely.

The purty craytures have waked up, an' she not come home, and they've run out to look after her."

Falconer stood a moment as if thinking what would be best. The shriek of a woman rang through the night.

"There she is!" said the Irish woman. "For God's sake, don't let her get a hould o' the darlins. She's ravin' mad. I seen her try to kill them oncet."

The shrieks came nearer and nearer, and after a few moments the woman appeared in the moonlight, tossing her arms over her head, and screaming with a despair for which she yet sought a defiant expression. Her head was uncovered, and her hair flying in tangles; her sleeves were torn, and her gaunt arms looked awful in the moonlight. She stood in the middle of the street, crying again and again with shrill laughter between, "Nobody cares for me, and I care for nobody! Ha! ha! ha!"

"Mammie! mammie!" cried the elder of the children, and ran towards her.

The woman heard, and rushed like a fury towards the child. Falconer, too, ran, and caught up the child. The woman gave a howl and rushed towards the other. I caught up that one. With a last shriek, she dashed her head against the wall of the public-house, dropped on the pavement, and lay still.

Falconer set the child down, lifted the wasted form in his arms, and carried it into the house. The face was blue as that of a strangled corpse. She was dead.

"Was she a married woman?" Falconer asked.

"It's myself can't tell you, sir," the Irish woman answered. "I never saw anybody with her."

"Do you know where she lived?"

"No, sir. Somewhere not far off, though. The children will know."

But they stood staring at their mother, and we could get nothing out of them. They would not move from the corpse.

"I think we may appropriate this treasure-trove," said Falconer, turning at last to me; and, as he spoke, he took the eldest in his arms. Then, turning to the woman, he gave her a card, saying, "If any inquiry is made about them, there is my address. Will you take the other, Mr. Gordon?"

I obeyed. The children cried no more. After traversing a few streets, we found a cab, and drove to a house in Queen-square, Bloomsbury.

Falconer got out at the door of a large house, and rang the bell, then got the children out, and dismissed the cab. There we stood, in the middle of the night, in a silent, empty square, each with a child in his arms. In a few minutes we heard the bolts being withdrawn, the door opened, and a tall graceful form, wrapped in a dressing-gown, appeared.

"I have brought you two babies, Miss St. John," said Falconer. "Can you take them?"

"To be sure I can," she answered, and turned to lead the way. "Bring them in."

We followed her into a little back room. She put down her candle, and went straight to the cupboard, whence she brought a sponge cake, from which she cut a large piece for each of the children.

"What a mercy they are, Robert—those little gates in the face! Red-lane leads direct to the heart," she said, smiling, as if she rejoiced in the idea of taming the little wild angelets. "Don't you stop. You are tired enough, I am sure. I will wake my maid, and we'll get them washed and put to bed at once."

She was closing the door when Falconer turned.

"O Miss St. John," he said, "I was forgetting. Could you go down to No. 13 in Soap-lane—you know it, don't you?"

"Yes. Quite well."

"Ask for a girl called Nell—a plain, pock-marked young girl—and take her away with you."

"When shall I go?"

"To-morrow morning. But I shall be in. Don't go till you see me. Good-night."

We took our leave without more ado.

"What a lady-like woman to be the matron of an asylum!" I said.

Falconer gave a little laugh.

"That is no asylum. It is a private house."

"And the lady?"

"Is a lady of private means," he answered, "who prefers Bloomsbury to Belgravia, because it is easier to do noble work in it. Her heaven is on the confines of hell."

"What will she do with those children?"

"Kiss them and wash them, and put them to bed."

"And after that?"

"Give them bread and milk in the morning."

"And after that?"

"Oh! there's time enough. We'll see. There's only one thing she won't do."

"What is that?"

"Turn them out again."

A pause followed, I cogitating.

"Are you a society, then?" I asked, at length.

"No. At least, we don't use the word. And certainly no other society would acknowledge us."

"What are you, then?"

"Why should we be anything, so long as we do our work?"

"Don't you think there is some affectation in refusing a name?"

"Yes, if the name belongs to you. Not otherwise."

"Do you lay claim to no epithet of any sort?"

"We are a church, if you like. There!"

"Who is your clergyman?"

"Nobody."

"Where do you meet?"

"Nowhere."

"What are your rules, then?"

"We have none."

"What makes you a church?"

"Divine Service."

"What do you mean by that?"

"The sort of thing you have seen to-night."

"What is your creed?"

"Christ Jesus."

"But what do you believe about him?"

"What we can. We count any belief in Him—the smallest—better than any belief about him—the greatest—or about anything else besides. But we exclude no one."

"How do you manage without?"

"By admitting no one."

"I cannot understand you."

"Well, then, we are an undefined company of people, who have grown into human relations with each other naturally through one attractive force—love for human beings, regarding them as human beings only in virtue of the divine in them."

"But you must have some rules," I insisted.

"None whatever. They would cause us only trouble. We have nothing to take us from our work. Those that are most in earnest draw most together; those that are on the outskirts have only to do nothing and they are free of us. But we do sometimes ask people to help us—not with money."

"But who are the we?"

"Why, you, if you will do anything, and I and Miss St. John, and twenty others—and a great many more I don't know, for every one is a centre to others. It is our work that binds us together."

"Then when that stops you drop to pieces."

"Yes, thank God. We shall then die. There will be no corporate body—which means a bodied body, or an unsouled body—left behind to simulate life, and corrupt, and work no end of disease. We go to ashes at once, and leave no corpse for a ghoul to inhabit and make a vampire of. When our spirit is dead our body is vanished."

"Then you won't last long."

"Then we oughtn't to last long."

"But the work of the world could not go on so."

"We are not the life of the world. God is. And when we fail He can and will send out more and better labourers into His harvest-field. It is a divine accident by which we are thus associated."

"But surely the church must be otherwise constituted."

"My dear sir, you forget; I said we were a church, not the church."

"Do you belong to the Church of England?"

"Yes, some of us. Why should we not? Inasmuch as she has faithfully preserved the holy records and traditions, our obligations to her are infinite. And to leave her would be to quarrel, and start a thousand *vermiculate* questions, as Lord

Byron calls them, for which life is too serious, in my eyes. I have no time for that."

"Then you count the Church of England the Church?"

"Of England yes, of the universe no: that is constituted just like ours, with the living, working Lord for the heart of it."

"Will you take me for a member?"

"No."

"Will you not, if—?"

"You may make yourself one if you will. I will not speak a word to gain you. I have shown you work. Do something, and you are of Christ's Church."

HEAVEN OVERSHADOWED BY HELL.

By Rev. R. E. B. MACLELLAN.

"MASTER, if there be Doom,
All men are bereaven!
If, in the universe,
One spirit receive the curse,
Alas for Heaven!
If there be Doom for one,
Thou, Master, art undone.

"Were I a soul in Heaven,
Afar from pain,
Yea, on Thy breast of snow,
At the scream of one below
I should scream again.
Art Thou less piteous than
The conception of a man?"

—R. Buchanan.

An everlasting hell makes an imperfect heaven! The pure and holy may, in the spirit land, be in the abundant possession of joys such as "eye hath not seen, as ear hath not heard, as the heart of man hath never conceived;" joys most exalted and refined; joys appealing to the loftiest and sweetest parts of their nature; and they may partake of those joys in the companionship of other beings gentle and loving as themselves, perpetual interchange of thought and feeling with whom shall be an uncloying feast of intellect and of emotion. Yet the reflection will continually intrude that, outside the limits of their glorious domain, lies a land of thickest darkness and of direst woe, wherein dwell millions and millions of their fellow creatures, sunk in sin from which there is no redemption, and plunged in agony for which there is no alleviation. Suppose we were among the blest, this one thought—that *yonder*

writhed such innumerable hosts of like natures with our own, and that neither we, nor angels, nor Christ, nor God, were doing anything, were trying to do anything, for their rescue, would bring a sadness, a despair, a very horror into our hearts, which would dim the glory and embitter the bliss even of Heaven itself ! The happiness of the righteous, therefore, would be *imperfect*, would be clouded over with an immovable grief, were they assured that the vast majority of their race were immersed in pangs so intense and so hopeless.

But if any of the holy men who had by faith and prayer, and lives of benevolence and self-sacrifice, prepared themselves for places among the "many mansions;" if any of them had *relatives* among the damned; if, while the husband was in heaven, the wife was in hell; if, while the mother was in heaven, the child was in hell; if, while the sister was in heaven, the brother was in hell; could heaven be heaven to them, while still their nearest and still perhaps their dearest were thus horribly perishing, were thus irretrievably ruined? Their whole nature would require to be changed, all their sweet earthly loves to be forgotten, their hearts to become "hard as the nether millstone," ere they could enjoy a single hour's unalloyed felicity with the full knowledge of the fearful doom of any they had once clasped in their arms or had once pillowed on their bosoms. The instantaneous impulse of such a husband, of such a mother, of such a sister, would be to fly to the throne of the Almighty, and to beseech, "with strong crying and tears," that they might be permitted to go to their lost ones, if haply it might be possible, by sympathy, by compassion, by love, to mitigate even one of their tortures, or win them but a hair's breadth towards the path of penitence and of pardon. And if such a request *was* preferred at the footstool of the Supreme, would it be possible for Him to refuse? would He not rather smile with infinite approval on the attachment, surviving death, and unforgotten even in the realms of glory, which prompted the entreaty? Would He not willingly despatch them on their errand of pity and of affection, and send after them His choicest benediction, to crown their devoted efforts with success?

If, however, such would be the feelings and desires of those who were once, but

ordinary mortals, when they looked out of the gates of Heaven and saw those they had here so fondly cherished fettered in the dungeons of sin and sorrow what would be, what must be at this very moment, the feelings and desires of Jesus Christ, exalted position as he may occupy, whenever he calls to mind (and that is continually) the incalculable hosts of his own brothers steeped in misery, and, still worse, in the moral pollution of which that misery is engendered? Who ever, in all the world's past history, loved sinners, the worst of sinners, the most degraded of sinners, the most hardened of sinners, as Jesus did; so that his thoughts, his prayers, his toils, his tears, yea even his blood, were freely given that he might win them to holiness and tranquillity? And is he completely changed? Is he less loving, less merciful, less self-sacrificing now than in the days of his flesh? Has a residence of nineteen centuries in Heaven diminished his interest in the guilty and deadened the ardours of his desire to achieve for them a great deliverance? If all this be impossible, if all this be inconceivable, if he be the same Jesus he ever was, can we arrive at any other conclusion than that since the day of his ascension his heart has been tenanted by the same divine emotions, his energies have been directed to the same divine purpose, his existence has been devoted to the same divine work, in the spirit land, by which they were all ennobled and sanctified on earth—the salvation of sinners—the preaching, if need be, even *in hell itself* concerning the beauty of holiness, the peace of piety, the comfort of penitence, the ever-open doors of mercy in the skies; and basing all on the resplendent foundation of the universal and unchangeable Fatherhood of God?

To make Heaven perfect then; to make the spirits of the just there completely happy; to make the once human husbands and wives, the once human parents and children, the once human brothers and sisters there completely happy; to make the angels there completely happy; to make Jesus there completely happy; nay, to make God himself completely happy, every sinner shall be first purified "so as by fire," and then surrounded with facilities greater than were ever afforded him in time for gradual but perpetual advances in holiness, and piety, and love, and blessedness!

THE DOCTRINE OF THE INCARNATION EXAMINED WITH ST. JOHN'S GOSPEL.

By H. J. PRESTON.

(Continued from page 45.)

In order that our readers may understand the difference between the authorised version and the proposed translation we give the first few verses of the Gospel side by side in both forms :—

THE AUTHORISED VERSION.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made which was made. In Him was life, and the life was the light of men. And the light shineth in darkness, but the darkness comprehended it not.

And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth.

THE PROPOSED VERSION.

In the beginning was Wisdom, and Wisdom was with God, and God was Wisdom. The same was in the beginning with God. All things were done by it, and without it was nothing done which was done. In it was life, and the life was the light of men. And the light shineth in darkness, but the darkness comprehended it not.

And Wisdom became flesh and blood among us, and we beheld its glory—the glory as of the only-begotten of the Father, full of grace and truth.

It will thus be seen that this prologue, which is so confidently relied upon as inculcating the deity of Christ, is susceptible of a perfectly rational and grammatical interpretation which gives no support whatever to that doctrine.

When a book contains passages of a doubtful meaning, it is most important to discover, if we can, the author's object in writing the book, as we shall frequently thereby be assisted in resolving its difficulties. Now it fortunately happens that St. John has told us why he wrote his Gospel. In c. xx. 30, 31, he says: "Now Jesus did many other signs in the presence of his disciples which are not written in this book, but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life through His name." Nothing can be more plain, explicit, and intelligible. The apostle desires that his readers may attain eternal life, and, in order that they may do this, he exhorts them to believe, not that Jesus is God the

Son, as the Athanasian creed requires, as the condition of eternal life, but that Jesus is the Christ, the Son of God. St. John then evidently did not consider a belief in the deity of Christ necessary for salvation, and if he was acquainted with this stupendous fact he did not think it at all necessary to refer to it when he was giving his reasons for writing his book. Which is correct, the Gospel or the Creed? Let every man be fully persuaded in his own mind; we confess we prefer the Gospel. If, however, any one requires a confirmation of the apostle's declaration on this most important subject, he has only to turn to c. xvii. 3, where, in the most solemn prayer ever offered to God from this earth, Jesus, expressly addressing the Father, and the Father only, says: "This is life eternal, that they may know Thee the only true God, and Jesus Christ whom Thou hast sent." Here then are the words of Jesus, uttered in circumstances the most intensely momentous, expressly asserting that eternal life consists not in the recognition of God the Father, God the Son, and God the Holy Ghost: Three Persons and one God, but in the acknowledgment of God the Father as the only true God, and of Jesus Christ as his messenger. Thus we have a clue which guides us through every labyrinth we meet with in our survey of St. John's Gospel. The great cardinal fact in connection with the truth was that Jesus Christ had been sent by God, not that God had visited the earth himself. Having ascertained this, let us proceed with our inquiry.

An incident of great weight with Trinitarians is to be found in St. John, c. v. 17, 18, "Jesus answered them, My Father worketh hitherto, and I work. Therefore, the Jews sought the more to kill him, because not only had he broken the Sabbath, but also said that God was his Father, making himself equal with God." Exception may here be taken to the translation of the word "ison," "equal," as it also means "like," which modifies the force of the expression; but, assuming the former to be correct, let us look at the context and see how Jesus acted. Jesus came to save mankind; but we are told that one condition of salvation is the belief in the deity of Christ. Did he, then, avail himself of this opportunity to assert his claim to the title of God? Did he who is "the

Truth," when the people reviled him for making himself equal with God, say: "I do so, and justly, because I am God?" Nothing of the sort. He goes on to insist upon his inferiority to his Father, saying the Son can do nothing of himself, and that all his powers are derived from his Father; and after explaining himself at some length, he repeats: "I can of mine own self do nothing." Instead of claiming equality with the Father, he expressly asserts his inferiority to Him, while at the same time he acknowledges that he is endowed by Him with transcendent powers and privileges.

St. John x. 30, "I and my Father are one," is, of course, constantly referred to in proof of the identity of nature between God and Jesus. But the Greek word "*one*" means one thing, not person, and the expression is used in the same sense as in c. xvii. 11, where Jesus prays that the disciples may be one, as he and the Father are one; and in verses 21 and 22 he prays further that all believers in him may be one, as he and the Father are one. The unity, then, here stated to subsist between Jesus and the Father is clearly not one of essence or person, but of mind or spirit. The preceding observations as to the refusal by Jesus to acknowledge that he was God are equally applicable to the incident recorded in c. x., where, when the Jews accuse him of blasphemy in making himself God, he asserts that he called himself "the Son of God," and justifies himself for doing so on account of the commission he had received from the Father.

Another text cited in proof of Christ's deity is St. John xiv. 9, 10: "He that hath seen me hath seen the Father, and how sayest thou, then, show us the Father? Believest thou not that I am in the Father and the Father in me?" This cannot be taken to mean that anyone who had seen Jesus had actually seen the person of the Father also, because, as we have already seen, St. John says: "No man hath seen God at any time." All that is implied by Jesus is that God manifested Himself to the world in him.

There remains but one other passage to notice in St. John's Gospel supposed to teach in direct terms the deity of our Lord, and that is the well-known exclamation of the Apostle Thomas, c. xx. 28: "Thomas answered and said unto him,

my Lord and my God." Now, it is to be observed—(1) That this is an exclamation uttered by St. Thomas in a moment of delighted surprise on being permitted to assure himself by actual bodily contact that his beloved and crucified Master was actually restored to life; (2) it is very improbable that St. Thomas, who, as a Jew, was a strict believer in the One invisible Jehovah, should all at once recognise Jehovah in Jesus; (3) it is acknowledged, even by Trinitarians, that the Apostles did not comprehend who Jesus was until after the day of Pentecost, and, as St. Thomas certainly does not appear to have possessed any particular illumination above the others, it cannot be supposed that he was acquainted with this greatest fact in connection with the life of Jesus while the others were ignorant of it; (4) it contradicts St. John's assertion that no man has seen God at any time; (5) it is opposed to our Lord's express declaration that the Father is the only true God. For these reasons we think this foundation is quite inadequate to support so great a superstructure.

But it is said: "However you may succeed in explaining away or weakening the force of isolated passages, the whole Gospel of St. John is so impregnated with the conception of the deity of Christ that it is impossible for any candid inquirer to fail to perceive a doctrine so interwoven with the whole structure of the book." This proposition we respectfully but firmly controvert, and maintain, on the other hand, that the Gospel abounds with evidence of the inferiority of Christ to God. At the same time, we think it impossible for anyone to receive the Gospel as authentic without acknowledging that claims are put forward on behalf of Jesus wholly inconsistent with the idea that he was merely an extraordinarily good man; and his own self-assertion would be painful and unwarranted unless justified by the position assigned to him in the Divine economy. But when we remember that he was designated by God to be the regenerator of the human race—that on being "lifted up he would draw all men unto him"—that he was to be God's vicegerent in his dealings with mankind, and to be their judge by a commission received from the Most High, we perceive at once how vast is the elevation at which he stands above any other

son of man, we acknowledge the rightfulness of his pretensions; and while we see in him physically only "the carpenter's son," we acknowledge him spiritually as the best-beloved Son of God.

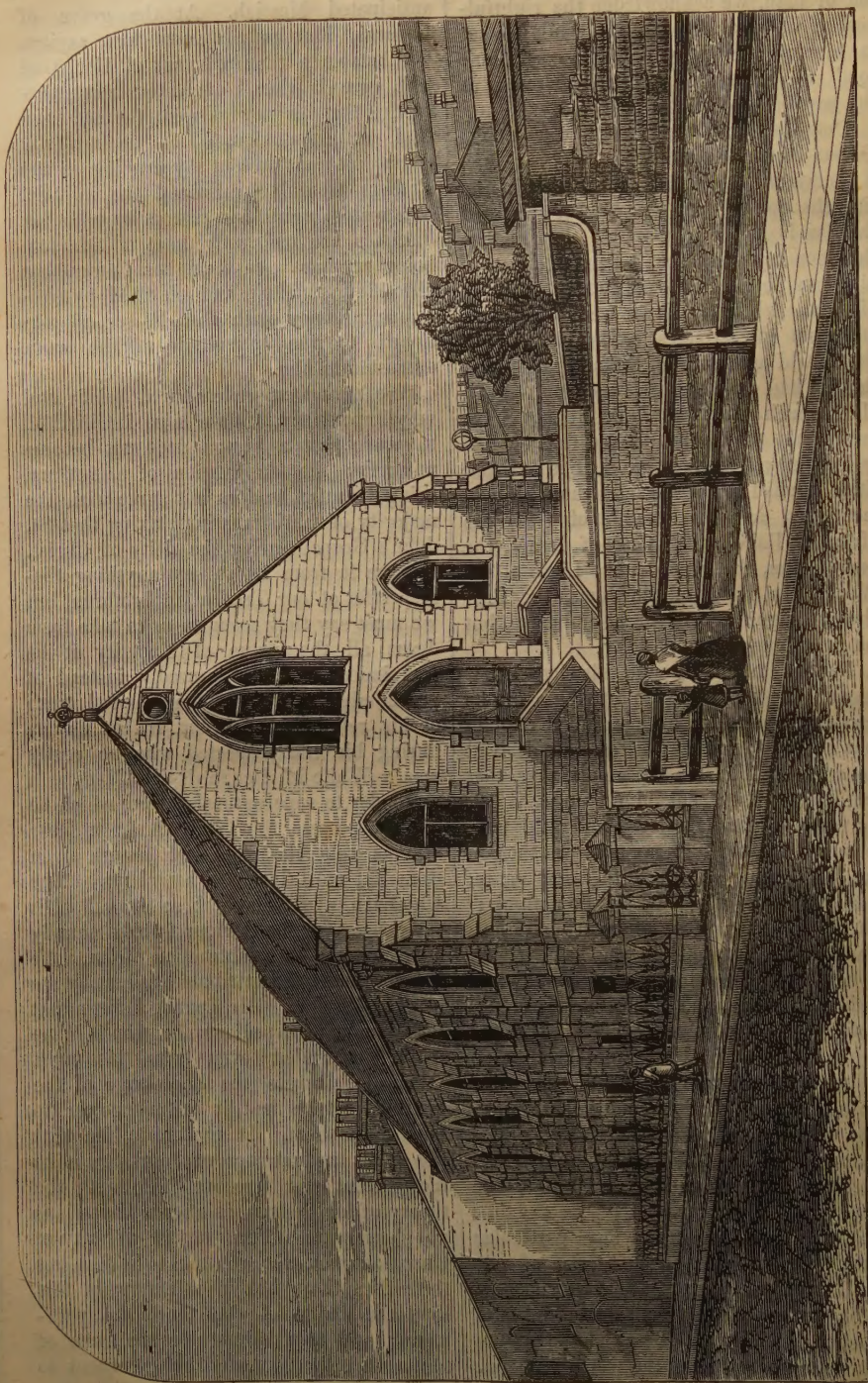
Does, however, the general scope of the Gospel inculcate our Lord's deity? Now, it is certainly noteworthy that, often as the title the Son of God occurs, the title God the Son is never met with; that neither this nor any equivalent was used by or of him may be inferred from the fact that on his trial, when the Jews were anxious to make out the strongest case of blasphemy they could against him, the accusation was that he had called himself the Son of God. How much stronger would it not have been could they have alleged that he had called himself God, or God the Son? Other titles applied to him besides those already mentioned are the Lamb of God, the Messiah, Rabbi, the King of Israel, the Son of Man, the Saviour, the Light of the World, the King of the Jews, the Prophet, all significant of great eminence, but not at all suggestive of deity.

But we find all through this Gospel that Jesus is most anxious to attribute all he does and says to his Father, and to explain that all the powers he possesses are derived from Him. Thus he repeatedly says that the Father hath sent him. In c. v. 19, we read, "Jesus answered and said unto them, Verily, verily, I say unto you the Son can do nothing of himself;" and again, v. 30, "I can of mine own self do nothing;" These are but a few of many citations which might be made to the same effect, as will be apparent to every one acquainted with the Gospel; and even after his resurrection the same dependence is exhibited in his direction to Mary Magdalene to go to his brethren and say unto them, "I ascend unto my Father and your Father, unto my God and your God;" thus identifying himself with his disciples, and expressing their mutual relationship to the same Almighty Being.

Apart, however, from any particular texts, consider the whole sense of our Lord's various conversations as reported by St. John. Nicodemus salutes him as a Teacher sent from God, and Jesus speaks of himself as sent into the world by God. He tells the Samaritan woman that the Father is the proper object of worship, and informs her that he himself is the

anticipated Messiah. At the grave of Lazarus, Martha addresses him saying, "Whatsoever thou wilt ask of God, God will give it thee," evidently being persuaded that his powers were derived from God, an impression which he carefully conveys to all present by praying to the Father before he performed the miracle. The whole of his last discourses with his disciples are eminently those of a human being relying upon a higher Power, but sanctified, purified, and elevated by conscious intimacy with that Power, proportioned to the magnitude of the work entrusted to him.

We have thus endeavoured briefly and very imperfectly, but we hope intelligibly, to prove that a person does not become unworthy the designation of a rational being because he does not agree with the majority of Christians in thinking that St. John's Gospel teaches the deity of Christ. Far be it from us to say anything disrespectful of our Trinitarian brethren, but we must say they seem to us to take from Jesus all the virtue of sincerity if he was indeed God, for assuredly, instead of proclaiming this great fundamental truth of his religion, he so hid it that no one during his life suspected who he really was. While M. Renan depicts Jesus as a pretender to supernatural powers which he did not possess, the Trinitarian represents him as concealing his real nature even from his most intimate associates. The Unitarian avoids both these errors. His reverence for the Saviour forbids equally adhesion to, or subtraction from, the honours and titles attributed to him by the beloved disciple. He cannot believe that for the sake of expediency he, who is "the truth," concealed even from his most attached followers the knowledge of the greatest fact he had it in his power to impart to them. It appears to him that the words and actions of Jesus are alike inconsistent and irreconcilable with the theory of his deity. It affords Unitarians no pleasure to differ from the majority of Christians; on the contrary, they regret their alienation; but in a matter of this kind the claims of conscience are paramount, and they cannot for the sake of conformity, however desirable, consent to acknowledge as God any being but Him to whom alone Jesus prayed, and of whom he spoke as his Father and his God.



THE NEW UNITARIAN CHAPEL, BURNLEY.

THE NEW UNITARIAN CHAPEL, BURNLEY.

OUR friends in Lancashire are pushing on the work of religious reformation, and opening one new chapel every year. They are breaking new ground in large towns, and gathering together the artisan class, on which the final success of Unitarianism largely depends. The persevering efforts of our people in that district have been crowned this year at Burnley by a handsome new chapel and school rooms. In 1858 three families in this town rented a dingy little room over a farrier's shop, which was often fumigated with anything but pleasant odours during their services, but it was the only place they could have in the town, and they believed it was as good as many of the places in which the first Christians met and successfully planted the glorious tree of a new civilisation. They held together, and the East Lancashire Mission kindly supplied the pulpit with lay preachers and Home Missionary Board students. Another room was soon rented over a brush manufactory, with a very poor entrance, and as offensive accompaniments as before. They were determined not to be defeated by difficulties and unpleasantnesses, and the congregation gradually increased. In 1868 the District Society helped them to their present minister, the Rev. J. W. Rodgers. They set about in earnest the raising of a fund to build a new chapel; this was nobly responded to by gentlemen in that district putting down their hundreds of pounds. John Grundy, Esq., of Summerseat, setting the good example. Mrs Fielden, of Todmorden, laid the corner stone in April 1870, and the church was completed in February, 1871, and opened by the Rev. Charles Beard. The design of the building is the early Gothic style. It is a neat and comfortable chapel, made to suit modern requirements. It is calculated to hold 330 persons. While strictly characteristic of that style, all obstructions to sight are obviated, and the sounding quality of the chapel is easy and good. There is a neat vestry and a commodious singers' gallery. In the front of the vestry stands the platform pulpit. The church is entirely built of native stone, which has a very beautiful effect. The total cost is £1300, of which about £200 is yet to be raised. One of their own people,

a young man in his teens, Mr. Virgil Anderton, of Padiham, has most kindly been their architect, and has merited the thanks of all the people for the way in which he has carried out the work.

HOW NOT TO BE BEAUTIFUL.

A VACANT mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, grovelling spirit takes all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness.

It is as impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will, as to preserve the beauty of an elegant mansion with a litter of swine in the basement, a tribe of gipsies in the parlour, and owls and vultures in the upper part. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result.

Stand in one of the crowded streets and note the passers-by, and any one can see how a vacant mind has made a vacant eye, how a thoughtless, aimless mind has robbed the features of expression; how vanity has made everything about its victim petty; how frivolity has faded the lustre of the countenance; how baby thoughts have made baby faces; how pride has cut disdain into the features and made the face a chronic sneer; how selfishness has shrivelled, and wrinkled, and withered up the personality; how hatred has deformed and demonised those who yielded to its power; how every bad passion has turned tell-tale and published its disgraceful story in the lines of the face and the look of the eye; how the old man who has given himself up to every sort of wickedness is branded all over with deformity and repulsiveness, and he will get a new idea of what retribution is. This may not be all, but it is terrible—this transforming of a face, once full of hope and loveliness, into deformity and repulsiveness, and the rose blushing on its stalk, now ashes and a brand.—*Animal of Phrenology and Physiognomy.*

DEATH OF LITTLE NELL.

SHE was dead. No sleep so beautiful and calm, so fair to look upon. She seemed a creature fresh from the hand of God, and waiting for the breath of life ; not one who lived, and suffered death. Her couch was dressed with here and there some winter berries and green leaves, gathered in a spot she had been used to favour.

"When I die, put me near something that has loved the light, and had the sky above it always." Those were her words.

She was dead. Dear, gentle, patient Nell was dead. Her little bird, a poor, slight thing, which the pressure of a finger would have crushed, was stirring nimbly in its cage, and the strong heart of its child mistress was mute and motionless for ever ! Where were the traces of her early cares, her sufferings, and fatigues ? All gone. Sorrow was dead, indeed, in her ; but peace and perfect happiness were born, imaged, in her tranquil beauty and profound repose.

And still her former self lay there unaltered in this change. Yes ! the old fire-side had smiled upon the sweet face ; it had passed, like a dream, through the haunts of misery and care ; at the door of the poor schoolmaster on the summer evening, before the furnace fire upon the cold, wet night, at the still bedside of the dying boy, there had been that same mild and lovely look. So shall we know the angels, in their majesty, after death.

The old man held one languid arm in his, and the small light hand folded to his breast for warmth. It was the hand she had stretched out to him with her last smile ; the hand that had led him on through all their wanderings. Ever and anon he passed it to his lips, then hugged it to his breast, murmuring that it was warmer now, and as he said it he looked in agony to those who stood around, as if imploring them to help her.

She was dead, and past all help or need of help. The ancient rooms she had seemed to fill with life even while her own was waning fast ; the garden she had tended, the eyes she had gladdened, the noiseless haunts of many a thoughtless hour, the paths she had trodden, as it were but yesterday, could know her no more.

"It is not," said the young schoolmaster, as he bent down to kiss her on the cheek, and gave free vent to his tears, "it is not in this world that Heaven's justice ends. Think what it is, compared with the world

to which her young spirit has winged its early flight, and say, if one deliberate wish, expressed in solemn tones, could win her back to life, which of us would utter it ?"

She had been dead two days. They were all about her at the time, knowing that the end was drawing on. She died soon after daybreak. They had read and talked to her in the early portion of the night ; but as the hours crept on, she sank to sleep. They could tell by what she faintly uttered in her dreams that they were of her journeyings with the old man ; they were of no painful scenes, but of those who had helped them kindly ; for she often said, "God bless you !" with great fervour.

Waking she never wandered in her mind but once, and that was at beautiful music, which she said was in the air. God knows. It may have been. Opening her eyes at last, from a quiet sleep, she begged that they would kiss her once again. That done, she turned to the old man, with a lovely smile upon her face, such, they said, as they had never seen and could never forget, and clung with both her arms about his neck. She had never murmured or complained ; but, with a quiet mind, and a mind quite unaltered, save that she every day became more earnest and more grateful to them, faded like the light upon the summer's evening.

The child who had been her friend came there, almost as soon as it was day, with an offering of dried flowers, which he begged them to lay upon her breast. He told them of his dream again, and that it was of her being restored to them, just as she used to be. He begged hard to see her, saying, that he would be very quiet, and they need not fear his being alarmed, for he had sat alone by his younger brother all day long when he was dead, and he felt glad to be so near him. They let him have his wish ; and, indeed, he kept his word, and was, in his childish way, a lesson to them all.

Up to that time the old man had not spoken once, except to her, or stirred from the bedside. But when he saw her little favourite he was moved as they had not seen him yet, and made as though he would have come nearer. Then, pointing to the bed, he burst into tears for the first time, and those who stood by, knowing that the sight of this child had done him good, left them all alone together.

Soothing him with his artless talk to her, the child persuaded him to take some rest, to walk abroad, to do almost as he desired him. And when the day came, on which they must remove her, in her earthly shape, from earthly eyes, he led him away that he might not know when she was taken from him. They were to gather fresh leaves and berries for her bed.

And now the bell, the bell she had so often heard by night and day, and listened to with solemn pleasure, almost as a living voice, rung its remorseless toll for her, so young, so beautiful, so good. Decrepit age, and vigorous life, and blooming youth, and helpless infancy, on crutches, in the pride of health and strength, in the full blush of promise, in the mere dawn of life, gathered round her. Old men were there, the deaf, the blind, the lame, the palsied, the living dead, to see the closing of that early grave.

Along the crowded path they bore her now, pure as the newly-fallen snow that covered it, whose day on earth had been as fleeting. Under that porch where she had sat when heaven in its mercy brought her to that peaceful spot, she passed again, and the old church received her in its quiet shade.—*Dickens.*

BABY'S RIGHTS.

BY GEORGE COOPER.

HER platform is only the cradle—
Her speeches are funny and few—
A wise little head,
But all that is said
Is only a vague little "goo!"

But how baby's rights are respected!
One nod of her dear, downy head,
Whenever she thinks she's neglected,
And down to her feet we are led.

She lifts up her voice in a minute—
Her protests are loud and are long!
Each household affair she is in it,
To see there is nothing goes wrong.

The right to twist limbs that are dimpled,
In every extravagant way;
To maul and to tease
The cat at her ease—
To crow and to creep all the day.

The right to a love that is purest—
The right to a mother's own love!
The right to a guide that is surest
To lead her wee footsteps above.

Her sweet little mouth she upraises,
As pure as a rose, dew impearled—
The right to our kisses and praises!
O, these her rights, over the world!

PURE RELIGION.*

(THE JUDGMENT OF THE CHIEF JUSTICE OF ENGLAND, SIR MATTHEW HALE.)

WAS the celebrated Sir Matthew Hale a Unitarian? This question has been often asked since Lord Brougham, in 1854, classed Sir M. Hale with the Unitarians, Locke, Newton, and Lardner, while defending the rights of the Unitarians in reference to the British School Society. Whether he intended the House of Lords to understand that this distinguished judge was also a Unitarian, as well as the others named, it is difficult to say. We had always thought of Sir M. Hale as purely orthodox. We have read the following judgment of this distinguished man upon religion, what it is, and what it is not, and we are now persuaded that he was Unitarian; at least, his views on religion perfectly coincide with the Unitarian views on this important matter. The brief notice of the Socinians by Sir M. Hale is no evidence that he did not agree with them in other matters, for his remarks on the Conformists, with whom he worshipped, are, on the whole, as unfriendly to them as to the Socinians.

We are indebted to the kindness of James Yates, Esq., M.A., F.R.S., for the paper we now lay before our readers, and his opinion is that Sir M. Hale occupied, in his time, "The position in religion as our Broad Churchmen now do, *i.e.*, Unitarian within the pale of the Establishment." He says that about forty years ago he transcribed the following in Dr. Williams' library from a small volume consisting of three discourses, not written for publication, but bequeathed by the author to his friend Richard Baxter, who is the voucher for their genuineness. Though relating to the same subject, they do not appear to have been composed in connection with each other, and hence they contain much repetition. The chief substance, and the aim and spirit of them, may be seen in the following extracts:—

"The Christian religion is the most perfect rule of our duty to God, ourselves, and others; and was designed principally for these great ends:—

* The Judgment of the late Lord Chief Justice, Sir Matthew Hale, of the Nature of True Religion, the Causes of its Corruption, and the Church's Calamity by Men's Additions and Violences. London: 1684, pp. 48, 4to.

"(1) To restore to the glorious God the honour, duty, and obedience of his creature man; teaching him to know, glorify, and serve his Creator, to be thankful to Him, to submit to His will, to obey His law and command, to acknowledge Him in all His ways, to call upon Him, to worship Him, to depend upon Him, to walk sincerely in His sight, to admire and adore His greatness and goodness in all His works, especially in the great work of the redemption of mankind by his son Christ Jesus.

"(2) To enable man to attain everlasting happiness, the perpetual vision of the glorious God, and to fit and prepare him to be a partaker of the inheritance of the saints in light and glory.

"(3) To compose and settle mankind in such a decent and becoming rectitude, order, and deportment in this world, as may be suitable to the existence of a reasonable nature, and the good of mankind; which consists principally in a double relation; First, to a man's self sobriety. Secondly, to others, which consists in those two great habits or dispositions beneficent to mankind viz., righteousness or justice; and charity, or love and beneficence." pp. 2, 3.

"And because the Christian religion was intended and instituted for the good of mankind, whether poor or rich, learned or unlearned, simple or prudent, wise or weak, it was fitted with such plain, easy, and evident directions, both for things to be known and things to be done, in order to the attainment of the end for which it was designed, that might be understood by any capacity that had the ordinary and common use of reason or human understanding, and, by the common assistance of the divine grace, might be practised by them.

"The *Credenda*, or things to be known or believed, as simply necessary to those ends, are but few, and intelligible, briefly delivered in that summary of Christian religion usually called the Apostles' Creed.

The *Agenda*, or things to be done or *forborne*, are those few and excellent precepts delivered by Christ and his Apostles, in that little book of the New Testament, and yet even the tenth part of that little book will contain all the precepts of Christian duty and obedience contained in that book; and in brief the *Baptismal Covenant*, as it is contained in the Liturgy, and explanation thereof in the Church Catechism used among us, together with the precepts of the Deca-

logue, contain in effect a summary or brief epitome of our Christian duty." pp. 3, 4.

After this statement of what Christian religion is, the author states under five heads the ways in which it is misconceived and misrepresented: First, by scholastic disputes; secondly, by political contrivances; thirdly, by forms of Church government and ceremonies; fourthly, by novelties of opinion, magnified through party zeal; and fifthly, by trifling distinctions of dress, manners, and gestures. I extract the last head.

"Fifthly, again the fond mistakes of men in this kind are observable in very slight and trivial matters, which yet are entertained with a kind of religious veneration, when they serve to hold up parties, or as discriminations of their professions. Among the professed monks and friars they have certain habits assigned to several orders, and as well anciently as now have several kind of tonsures of their heads, which they observe with great severity, and place much religion in them.

"And even among the various sects or persuasions among those that at least abhor Popery, yet we shall find some such *fond things* upon which they lay a great weight of their religion; sometimes in very looks and composing of their countenance, sometimes in the manner or tone or expressions, sometimes in affected phrases, sometimes in gestures, sometimes in habits and dresses, sometimes in use of meats and drinks of one kind or another. I shall give some few instances:—

"You shall have some that place a great point of religion in forbearing the eating of flesh on Fridays, or in the time of Lent, but yet indulge themselves oftentimes in the eating of the choicest fish, and most costly diet of other meats. Others again think they must needs go as far on the other extreme, choosing those seasons for feasting upon flesh, and think it acceptable to God, because it runs counter to the other extreme.

"Again, a time there was when it was thought that long hair was unbecoming professors of Christianity, and upon that account some did wear their hair short, even to extremity. But, about the beginning of the late wars, many took up, as they thought, a more elevated way of Christianity, and as a badge thereof wore their hair extreme long.

"The Conformists usually wear gowns or canonical coats; many of the Nonconfor-

mists, by way of discrimination, use other habits.

"The former officiate, as the canons require them, in surplices, and sometimes with hoods, and some are so taken with it that they think the offices want an essential part when performed without it. Some of the latter think the solemn ordinances are profaned by it, and rendered superstitious.

"But, among all the differing persuasions among us, there are none that give a man more ample evidence of mistakes of this nature than those called *Quakers*, who place a great part of their religion in keeping on their hats, in using the words *thee* and *thou*, in styling the months and days of the week not according to the usual appellation, but the first or second month, or day; in certain habits and postures unlike other men; in silent devotions at their public meetings; in *reviling* and *crying down* the established ministry, churches, sacraments, Lord's-day, and all manner of forms, whether commanded or used by others; in refusing to take an oath, when lawfully called thereunto; and some such other singularities. Take away but these, and the like affected superadditions, the men are as other men, some indeed very sober, honest, just and plain-hearted men, and sound in most, if not all, the important doctrines and practices of Christianity; others (as it happens in all professions), subtle, covetous, uncharitable, tumultuous, ignorant, proud, despisers of others, slanderers, and yet, as long as they conform to their *sec* in these impertinent or unwarrantable singularities, they please themselves with the style of the *People of God*, and are for the most part esteemed such by those of that sect." pp. 14, 15.

"True Christian religion is a thing of another kind of make, and is of another kind of efficacy, and directed unto, and effective of, a nobler end than those things about which, as above is said, men so much contend, and that makes so great a bustle and noise in the world. As the *Credenda* are but few and plain, so the *Facienda*, or things to be done, are such as do truly enoble and advance the human nature, and bring it to its true habitude both to God and man. It teacheth and tutors the soul to a high reverence and veneration of Almighty God, a sincere and upright walking as in the presence of the Invisible, All-seeing God; it makes a man truly to love, to honour, to

obey Him, and therefore careful to know what His will is; it renders the heart highly thankful to Him, both as his Creator, Redeemer, and Benefactor; it makes a man entirely to depend upon, to seek to Him for guidance and direction and protection; to submit to His will with all patience and resignation of soul; it gives the law, not only to his words and actions, but to his very thoughts and purposes, that he dares not entertain a very thought unbecoming the sight and presence of that God to whom all our thoughts are legible; it teacheth and bringeth a man to such a deportment, both of external and internal sobriety, as may be decent in the presence of God and all His holy angels; it crusheth and casts down all pride and haughtiness both in a man's heart and carriage, and gives him an humble frame of soul and life, both in the sight of God and men; it regulates and governs the passions of the mind, and brings them into due moderation and frame; it gives a man a right estimate of this present world, and sits the heart and hopes above it, so that he never loves it more than it deserves; it makes the wealth and glory of this world, high places and great preferments, but of a low and little value to him, so that he is neither covetous nor ambitious, nor over solicitous concerning the advantages of it; it brings a man to that frame, that righteousness, justice, honesty, and fidelity, are, as it were, part of his nature—he can sooner die than commit or purpose that which is unjust, dishonest, or unworthy a good man; it makes him value the love of God and peace of conscience above all the wealth and honour in the world, and be very vigilant to keep it inviolably; though he be under a due apprehension of the love of God to him, yet it keeps him humble and watchful, and free from all presumption, so that he dares not, under a vain confidence of the indulgence and mercy and favour of God, turn aside to commit or purpose even the least injury to man; he performs all his duties to God in sincerity, and integrity, and constancy; and, while he lives on earth, yet his conversation, his hopes, his treasure, and the flower of his expectation is in heaven, and he entirely endeavours to walk suitably to such a hope; in some it restores the image of God unto the soul in righteousness and true holiness.

"These, and the like to these, are the ends, design, and effect of true Christian religion, truly received and digested in the soul. And certainly any man that duly considereth will find that they are of another kind of nature and value than those sublime speculations, politic constitutions, forms or not forms, affected singularities, upon which many lay the weight of religion, and for and touching which there is so much contention and animosity in the world; so that, methinks, men in this regard are like to a company of foolish boys who, when the nut is broken, run scrambling after the pieces of the shell, and in the meanwhile the kernel is neglected and lost." pp. 17, 18.

In the second discourse, speaking of the *origin* of the superadditions made to true religion, he refers among other causes to the effect of the peculiar inclinations and studies of individuals upon their religious views and opinions. "Take a man," says he, "greatly admiring *natural philosophy*, he will be apt to mingle and qualify religion with *philosophical notions*. *Behmen*," he adds, "who was a great chemist," resolves almost all his religion in chemistry, and frames his conceptions of religion suitable and conformable to chemical notions."

"*Socinius* and his followers, being great masters of reason, and deeply learned in matters of *morality*, mingle almost all religion with it, and form religion purely to the model and platform of it." pp. 25.

The conclusion of this second discourse is as follows:—"Believe it, religion is quite another thing from all these matters. He that fears the Lord of heaven and earth walks humbly before Him, thankfully lays hold of the message of redemption by Christ Jesus, strives to express his thankfulness by the sincerity of his obedience, is sorry with all his soul when he comes short of his duty, walks watchfully in the denial of himself, and holds no confederacy with any lust or known sin; if he falls in the least measure, is restless till he hath made his peace by true repentance; is true in his promise, just in his actions, charitable to the poor, sincere in his devotions, that will not deliberately dishonour God, though with the greatest security of impunity; that hath his hope in heaven, and his conversation in heaven; that dare not do an unjust act, though never so much to his advantage; and all

this because he sees Him that is invisible, and fears Him because he loves Him—fears Him as well for His goodness as His greatness; such a man, whether he be an *Episcopal*, or a *Presbyterian*, or an *Independent*, or an *Anabaptist*; whether he wears a *surplice* or wears none; whether he *hears organs* or *hears none*; whether he kneels at the *Communion*, or for conscience sake *stands* or *sits*; he hath the *Life of Religion* in him, and that life acts in him, and will conform his soul to the image of his Saviour, and walk along with him to eternity, notwithstanding his *practice* or *non-practice* of these *indifferents*.

"On the other side, if a man *fears not the Eternal God*, dares commit any sin with presumption, can drink excessively, swear vainly or falsely, commit adultery, lie, cozen, cheat, break his promises, live loosely, though he practise every ceremony never so curiously, or as stubbornly oppose them; though he cry down bishops, or cry down presbytery, though he be rebaptised every day, or though he disclaim against it as heresy; though he fast all the *Lent*, or feast out of pretence of avoiding superstition; yet, notwithstanding these and a thousand more external conformities, or zealous oppositions of them, he wants the *Life of Religion*." pp. 32, 33.

"It is," says he, in the third discourse, "visible to any man that will but attentively observe the courses of men professing Christian religion that the greatest fervour and animosity of the professors of Christian religion is not so much with respect to the substantials of Christian religion, either in things to be believed or practised, as touching these *additions* and *superstrutions*; some as fervently contending for them, as if the life of Christianity consisted in them, some as bitterly and severely contesting against them, as if the life and soul of Christian religion were not possibly consisting with them.

"And by these means these unhappy consequences follow:—

"(1) That whereas the main of Christian religion consists in the true belief of the Gospel of Christ Jesus, and the practice of those Christian virtues that he left unto his disciples and followers, both by his example and precept, namely, love of God, holiness and purity of life, humility and lowliness of mind, patience, meekness, guilt-

lessness, charity, a low and easy value of the world, contentation of mind, submission to the will of God, dependence upon Him, resignation unto Him, and other excellent evangelical virtues that perfect and rectify the soul, and fit it for an humble communion with Almighty God in this life, and a blessed fruition of His presence in the life to come; the Christian religion is not so much placed in these as in an entire *conformity to modes and circumstances*, or an extreme aversion from them. And, according to the various interests or inclinations of parties, those are made the *magnalia* of Christian religion, and such as give the only character or discriminative indication of the Christian religion.

“(2) And consequently, all the greatest part of that stress and *fervour of mind* which should be employed in those great weighty substantials of Christianity, runs out and spends itself in those little collaterals and superstructions and additaments, some placing the greatest earnestness and intension of mind to have them, and some placing the intension and fervour of their mind to be without them; not unlike those old contentions between the *Eastern* and *Western* Churches touching the time of the Paschal observations, one party excommunicating the other for their dissent, as if the whole weight and stress of the Christian religion lay in those little additaments.

“(3) And hereupon there arise schisms, factions, and personal animosities, discrimination of parties, censoriousness, and studied estranging of professors of Christianity, oftentimes one party declining those practices, which are good and commendable in the other, to keep their distances the more irreconcilable, and each party espousing some odd discriminating habits, modes, and sometimes also opinions in matters of religion, that may estrange and discriminate them each from the other; and these opinions, though of little moment or consequence (it may be, whether true or false), are advanced up into little less than articles of faith, for the sake of this discrimination, when possibly they are of little moment whether they be assented unto or not, of less certainty, and have little or no influence or concern in the substance of Christian doctrines.

“(4) And hereupon it oftentimes comes to pass that not only the common bond of

charity and Christian love is broken between the professors of the same substantials in Christianity, but there is most ordinarily much more *severity*, and *persecution*, and *implacableness*, and *irreconcilableness*, more endeavours to undermine, and supplant, and disgrace dissenters, more scorns, and vilifying, and reproach, and insolence one towards another in their vicissitudes of advantage than there is between professors of Christianity and men of the most loose and profane lives, between orthodox and heretics, nay, between Christians and Turks, or infidels, many times.

“(5) And from this there ariseth a most fruitful and a most inevitable increase of atheism and contempt of religion in many of the spectators of this game among professors of the Christian religion, and that upon these two accounts: First, principally because when they hear each party declare (as they must, if they declare truth) in their sermons and writings that the doctrine of Christianity enjoins *mutual love*, *condescension*, *charity*, *gentleness*, *meekness*, and yet so little practised by dissenting parties, men are apt to conclude that either these persons do not believe what they pretend to preach or publish, or that the doctrine of Christianity was a notion and speculation, and never intended as a necessary rule of practice, since the greatest pretenders to the religion of Christ practise so little of it. Secondly, because, when men see that those little superstructions and additions are by the one side *prosecuted*, and on the other side *decried*, with as much animosity, fervour, and severities as the most weighty and important truths and precepts of Evangelical faith and obedience, spectators and bystanders think that they are all of the same value; and when they see these things, which every sober, considerate man must needs conclude little and of no moment, are rated at so great a value by the contesting parties of each side, truths then are doubted of in relation to these: it makes men call in question great matters, when they see such small things pursued or declined with no less fervour and animosity than if they were of the greatest.” pp. 37, 38, 39.

[To the above judgment, on what religion is and is not, every Unitarian will heartily say “*Amen, Amen*,” and will pray for an increase of this religion.]

WAYSIDE GATHERINGS.

LYING REBUKED.—A good old Quaker lady, after listening to the extravagant yarn of a person as long as her patience would allow, said to him, "Friend what a pity it is a sin to lie, when it seems so necessary to thy happiness."

THE RULING PASSION.—Who can but admire the stoicism of a Devonshire man who, when on his death-bed the other day, begged his wife and children to have his funeral procession start early, so that they might be sure and get home by milking time.

DENYING HELL FIRE.—The Rev. H. W. Beecher recently preached a sermon in which he took strong grounds against the doctrines of literal eternal punishment. Since then some humorous New Yorkers have called him a "patent fire extinguisher."

A NOBLE RESOLVE.—"I am going to preach the Gospel," said Tommy. You will never know enough," said his brother. "Then I will be good, and show them what God likes us to be," said Tommy, humbly. Yes, indeed, we can all do that. It is the best preaching in the world.

STRONG LANGUAGE.—An orthodox preacher at Dover, referring to the dangers of Unitarianism, said that "he would rather slay a thousand men than swim to hell in their blood." In short, he would rather kill a thousand men than be a Unitarian. This might have done for Dr. Jelf and Convocation during the late storm.

CONSEQUENCE OF THE FALL.—St. Basil held that roses in Paradise, before the fall of man, grew without prickles, and a modern preacher has affirmed there were no mountains till the sin of Adam; all was a level and beautiful plain. So we may thank Adam for our beautiful mountain ranges, and do something else when we feel the prickle of the rose.

NEARER TO TREE.—Rev. Elias Nason, in the *Congregationalist*, says that "Nearer, my God, to Thee" is "the aspiration of every Christian heart: hence no recent hymn has acquired in England or America such popular favour. No modern manual of praise is, or can afford to be, without it." Mr. Nason does not tell his readers that Mrs. Adams was a Unitarian, and that her hymn is so purely Theistic that Chunder Sen and Rabbi Wise can sing it as honestly and as heartily as Spurgeon or Beecher.

DEAN STANLEY'S PARROT.—A good story is told of Dean Stanley's parrot, which was a great pet with the whole family. One day Polly managed to open her cage and get away, to the consternation of the whole household. After a great search some one found Polly in the garden on the top of an apple-tree. The welcome news was communicated to the Dean who, with the whole of the inmates, rushed out at once, accompanied by Dr. Vaughan, who, with some other friends, were then on a visit to the Dean. Polly was found swinging herself on a topmost branch; but when she discovered the large audience below she looked gravely down at them and said, "Let us pray."

AN EXPOSITION.—A Scottish preacher who was much annoyed by a sleepy congregation took an opportunity quietly to rebuke them. He had mentioned the word *hyperbole*, and thus proceeded:—"If you don't know what that means I will tell you. *Hyperbole* is the putting of a greater for a less. As thus: if I were to say you were all asleep, that would be *hyperbole*, because really *there is not more than half of you asleep.*"—*Christian Union*.

THE SEVENTH VIAL.—Rev. Dr. Cumming has issued another book, "The Seventh Vial, or the Time of Trouble Begun, as Shown in the Great War, the Dethronement of the Pope, and other Collateral Events." South said, "Some interpret Scripture as if the whole Book of God was only to tell things transacted in England and Scotland, so that there cannot be so much as a house fired or a leg broken, but they can find it in Daniel or the Revelations."

THE LADIES AND THE POPE.—Come, here is a good joke. You are beholden for it to the *Post's* own correspondent at Rome. I hear that a deputation of ladies, attached to the Pope's cause, had an audience of his Holiness a few days ago, and made warm protestations of their affection, one lady exclaiming with effusion, "*Santo Padre! Siamo tutte vostre!*" "Holy Father, we are all yours?" Didn't the lady who said that confound the Pope with the Sultan?—*Punch*.

GIVING, AN ACT OF RELIGION.—Let the clergy often instruct their congregations in the duty of making offerings for God's service; steadily and systematically setting apart a portion of their income for such purposes, and of making thankofferings for all extraordinary blessings which they receive. Let it be taught that such giving is an act of religion very acceptable in the sight of God, and very profitable to the spiritual health of those who practise it.—*Bishop Bissell*.

"HE GOES TO OUR MEETING."—Wendell Phillips is the authority for the following story. At the time of the Burns riot in Boston, there was one individual who did not share the general excitement, but walked the streets in a state of imperturbable composure. A short time after, however, our calm friend met Mr. Phillips on the sidewalk, and accosted him with the question, "Mr. Phillips, is it true, as I have heard, that Anthony Burns was a Baptist?" "Yes," was the reply. "Well," exclaimed the now indignant champion, "the way they treated him was an abominable shame!"

THE following are the terms for supplying the CHRISTIAN FREEMAN, post free:—

1 copy	...	...	per year	2s. 0d.
2 copies	...	...	"	3 6
5 copies	...	...	"	6 0

Above this number at the same rate.

Communications for the Editor to be addressed to the Rev. R. SPEARS, 56, Grosvenor Park, Camberwell, London, S.E., and all Business Letters to EDWARD T. WHITFIELD, 178, Strand, London.

Printed by SAMUEL TAYLOR, Graystoke-place, Fetter-lane, London, and Published by EDWARD T. WHITFIELD, 178, Strand.